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the event, "credits himself with too much contemporaneous perspicacity", though he was nothing like so panic-struck and partizan as many others. Again, she points out (p. 204) that Burnet was not reassured by James's promise "to maintain the government in church and state as *established by law*", since he knew from the king himself that he regarded Elizabeth as a usurper, and hence might not feel himself bound by the Elizabethan settlement. Burnet's distinction between religious intolerance and persecution on grounds of political necessity is well brought out, as is the true grounds of his conversion from the doctrine of passive obedience to the view that revolution was justified when the king attempted to subvert the law. The opinion is confirmed that Burnet, owing to his meddlesomeness, did not always stand as well with William as is sometimes supposed, that he frequently regarded himself as "the author of policies which he popularized", that, honest and fearless as he was, he not infrequently involved himself in complications from which he was not able to extricate himself gracefully or indeed straightforwardly, in short that, for all his broad and enlightened views, he shone brighter as a man, a preacher and a bishop than as a statesman. While we are already familiar with his noble and generous efforts to reform the diocese of Salisbury the additional matter is welcome, and we are glad to know more about Burnet the theologian.

Miss Foxcroft has been so exact about her details, that, what with her careful list of addenda, corrigenda and errata (pp. ix-x), almost nothing remains to question. James's "peremptory collection of the customs unsecured by law" (p. 208), however, was, according to Roger North, not wholly without justification. A sentence on page 215 might give the impression that the De Witts were still alive in 1686. Mr. Firth's introduction on Burnet as a Historian is a fine critical study re-enforced by references to contemporary and modern opinions. In fine, this biography of Burnet is one of such substantial merit that it will doubtless take its place as the final authority on the subject.

ARTHUR LYON CROSS.

Histoire de France. Par ERNEST LAVISSE, Professeur à la Faculté des Lettres de l'Université de Paris. Tome Septième, II. *Louis XIV.: La Religion; Les Lettres et les Arts; La Guerre (1643-1685).* (Paris: Hachette et Cie. 1907. Pp. 415.)

OTHER readers of this volume, if like the reviewer, will lay this book down with a certain sense of disappointment. One feels that the writing of much of it has been more a task of duty than a labor of love. The reason is not far to seek. M. Lavissee is pre-eminently an historian of political and diplomatic history; the treatment of psychological phenomena in history is foreign to his immediate interest and over one-half of the present volume deals with such forces. Book VI. is con-

cerned with the Jansenist movement, the question of Gallican liberties, and the Huguenots; book VII., admirably entitled "Le Gouvernement de l'Intelligence", is a long essay upon the progress of literature, science and the arts, during the reign of Louis XIV.; book IX., "La Fin d'une Période", is a discussion of the court and personal life of the Grand Monarque. This leaves less than one-half of the volume (181 pages as against 231) for "La Politique Extérieure de 1661 à 1685". Certainly one must credit M. Lavissee with self-renunciation in so allotting this work.

His analysis of Jansenism is painstaking and precise but—for M. Lavissee—astonishingly dry and harsh. It seems too severe a judgment to say of Jansenism that "ce fut une tentative étrange pour transformer des pays de France en canton de Genève" (p. 12). There is more spontaneity in the chapter upon the Huguenots because the Calvinist movement of Louis XIV. profoundly involved the politics and public economy of France. The author is abreast with modern research in stripping off the traditional beliefs regarding the Huguenots at this time—beliefs which are the heritage of Europe's universal hatred of "la domination française" in the seventeenth century. He shows the abusive practices to which the Huguenots resorted when able, such as the closure to Catholics of "métiers dont ils occupaient les maîtrises"; overtaxation, especially in the case of the *taille* and the billeting of troops; religious persecution; social insult, etc. (p. 41). He shows too that the movement inspired by St. Vincent de Paul and the Jansenists had induced a real religious renaissance among the Catholics which had no analogy in the hard dogmatic credo of the Huguenots, and he has a luminous but all too brief paragraph upon the economic rivalries between Huguenots and Catholics. "Au XVII^e siècle déjà, on voit contribuer à la haine catholique la jalousie du pauvre contre le riche, du petit marchand contre le grand, du petit industriel contre le gros, de la terre contre l'argent" (pp. 41-42).

In considering the legal nature of the Edict of Nantes the contentions of Huguenot publicists, which more than one modern writer has accepted, that the edict was a permanent and organic part of the French constitution, is clearly disproved, and its revocable character demonstrated.

In that portion of the volume dealing with the literary and artistic activities of the reign of Louis XIV., M. Lavissee shows less originality and more rigid adherence to tradition than anywhere else. M. Lanson, in the *Revue Universitaire*, December 15, 1907, in a review of the work we are considering, has already made the point that the author attaches too great an influence to the attractive power of the Roi-Soleil and his court upon the seventeenth-century literature, which modern criticism has somewhat diminished. The best portion of this book, because the most spontaneous, is the account of Colbert's interest in collecting historical documents—now the splendid Collection Colbert of

the Bibliothèque Nationale—and the account of the historical activities of the Jesuits and the Benedictines of St. Maur (pp. 161–171).

M. Lavissee finds his true field once more in a return to politics and diplomacy in book VIII. He leads off with one of those striking expressions in which he is so felicitous—"La Guerre était une habitude dans la civilisation d'alors" (p. 222)—then follows with vivid narrative chapters upon the Hapsburgs, Germany and Italy, the traditional allies of France, England and Holland, the "orientation" of French politics, admirable summaries of the condition of the army and the navy—all preliminary to two splendid chapters on the War of Devolution and the greater War with Holland. The author protests against the familiar belief that Louis XIV. was consumed with ideas of grandeur and glory; he shows the bearing upon the king's policy of the idea of "natural frontiers", already an old tradition of France, which guided the policy of her kings for more centuries than many are wont to believe. (In this connection M. Lavissee might have referred his readers to the late Albert Sorel's admirable sketch of the genesis and development of the idea of France's natural frontiers in *La Révolution Française*, I. 254 ff.)

The thoroughness of research comes out in the account of Turenne's brilliant campaign. The usual belief represented by Clausewitz, but primarily due to Napoleon who had in mind the later policy of Prussia, is that the Great Elector did not seriously desire the recovery of Alsace. M. Lavissee, on the evidence of contemporary *mémoires* and Turenne's letters, has avoided the pitfall into which several historians of the wars of Louis XIV. have fallen.

The bibliographies appended to each book, as has been the case throughout the series, are excellent. I note but one important omission, the interesting *Savile Correspondence* (Camden Society, 1858), which casts a most valuable light upon the condition of the Huguenots immediately before the revocation of the Edict of Nantes.

JAMES WESTFALL THOMPSON.

Marshal Turenne. By the author of "A Life of Sir Kenelm Digby". With an Introduction by Brigadier-General FRANCIS LLOYD, C.B., D.S.O. (London and New York: Longmans, Green and Company. 1907. Pp. xxiii, 401.)

AFTER a thousand years of, for the most part, unintelligent warfare, there arose, in the seventeenth century, three sets of great generals, who re-established war on the methodical basis that had not been known since the decline of Rome. These groups centred about Gustavus Adolphus, about Condé and Turenne, and about Marlborough and Eugene. Turenne worked with and learned from the lieutenants Gustavus had trained; and in his turn he was, as Wolseley says, Marlborough's "tutor in war". Again, Frederick was influenced by Marlborough's battles; and thus, for a hundred years, intellectual growth in